

*The DIVINE ADMONITION, or Plan of Government, given
to David upon his ascending the Throne of Israel, explained
and considered, as the Means to render a Prince and his
People happy and prosperous.*

A
S E R M O N

PREACHED ON
SUNDAY the Seventh DAY of JUNE, 1761 ;
In the Parish Churches of St. GEORGE, the Martyr,
Southwark, and St. MAGNUS, London-Bridge.

O N
O C C A S I O N
OF THE
U N I V E R S A L J O Y
U P O N

The first Celebration of his Majesty's BIRTH-DAY,
Since his Accession to the Throne of these Kingdoms.

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Princess Dowager of WALES.

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DEDICATION.

To the Right Honourable
JOHN EARL of BUTE, One of His
Majesty's Principal Secretaries of State,
&c

My Lord,

AS a good Education moulds the tender brain
to virtue, and when judiciously given to *Princes*
is the Foundation of that *just Rule over Men* which
is planned out by *Divine Wisdom* in the *Scripture*
from which the following Sheets were composed,
I could not help thinking they had some Claim to
your Lordship's Patronage and Protection, who
in your long Attendance upon his Majesty, before
the Reins of Government were in his Hands, have
had such a large Share in the private Tuition and
Instruction of his Youth as gives us the pleasing
Ideas

DEDICATION.

Ideas of being a happy People under his Majesty's prudent and wise Administration.

WHAT Improvements and Embellishments of Literature, added to strong natural Abilities and goodness of Disposition, his Majesty has received from the Communication of your Lordship's great Reading and Knowledge, I shall not enlarge on in this personal Address to your Lordship, but is a Truth which his Majesty seems to have a just Sense of, in his gracious Call of your Lordship into his public Councils; where he doubts not but himself and his Country, whose Welfare is so much his Object, will receive the Benefit and Service of your Lordship's *Judgment* in its more *extended Capacity* of *State Wisdom* and *Policy*.

PRAISE and *Panegyrick*, however just and due to great Merit, so resemble *Flattery*, and such *thin Partitions* divide them, as to bring on us Authors the Censures of the *One* whilst we only intend to do justice to the *Other*; I shall not therefore enter into a Detail of your many Virtues, but as the present high Station of your Lordship will soon give the World a View and
Experience

DEDICATION.

Experience of them in a more striking Light than can be attempted by my feeble Pen, I shall leave them to such public Proof and Demonstration ; and add nothing at present to the sincere Profession of my being with the profoundest Duty and Respect,

My Lord,

Your Lordships most obedient

and devoted humble Servant,

Leonard Howard.

DEDICATION

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them to such public Proof and Demonstration;
and add nothing at present to the sincere Protection
of my being with the profoundest Duty and
Respect,

My Lord,

Your humble servant

and devoted humble servant,

Leicester Howard.

A

S E R M O N.

23 Chap. 2 Sam. Part of the 3d. and 4th Verses.
*The God of Israel said, and the Rock of Israel spake to me, He
that ruleth over Men must be just, ruling in the Fear of
God.
And he shall be as the Light of the Morning, when the Sun
riseth; even a Morning without Clouds.*

THIS being the Sunday immediately following the first Celebration of that auspicious Day since the King's Accession, which not only gave him Birth, but constituted him a NATIVE of this COUNTRY, I was so struck with the uncommon Pleasure and Satisfaction which appeared in all Orders and Degrees of Men, with the brilliant and great Assembly of loyal Subjects which crowded to pay their Duty and Court to their young British Monarch, that I was determined the *Pulpits* to which I had the Honour of being related, should eccho the general Joy on that great and providential Event: Nor can it be censured, as a Subject of a *political Nature*, or inconsistent with the spiritual Business of this Place, for it is Part of our ministerial Charge from God's holy Word, to take all Opportunities of reminding Men of their Duty and Subjection to KINGS, and those IN AUTHORITY under them, that we may lead quiet and peaceable Lives in all Godliness and Honesty.

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Religion and Loyalty, to fear God, and Honour the KING, are Duties joined together in holy Scripture, and as no Man may put them asunder, it becomes every one, and especially God's Ministers, to exhort Obedience to both these divine Precepts. I flatter myself, therefore, that to a Prince of such Virtue, and of so serious a Turn of Mind, as he is happily blest with who is now set over us, a BIRTH-DAY SERMON if I may so call it, will be as acceptable as any ODES or Compositions on such an Occasion.

I wish I had Parts and Abilities to give this Discourse a *Birth-Day* Dress of fine Periods and Expressions, and that on the Principle, the Ground I will call it, of inward Loyalty and Affection, I could put such Flowers of Rhetoric and Eloquence, as might embellish and render it more suitable to the high Subject: But plain and unadorned as it may appear in Style and Diction, it speaks the Language of the Heart, and seeks to promote the Welfare and Felicity of both Prince and People; which cannot be settled on a more firm and lasting Foundation than by the faithful and resolute Execution of such an excellent Plan of Government, as is laid down by the divine Spirit in the Text now under our Consideration, containing a divine Admonition to *David* King of *Israel*, in the beginning of his Reign, to guide and assist him under the Weight and through the many Difficulties of Empire. HAPPY DAVID! To be thus highly favoured! To have a GOD, whose Goodness and Power are great as his Majesty, his heavenly Monitor and Director; to have the Supream Being, and Lord and Governor of the Universe, prescribe to him such a Rule over the People committed to his Charge, as if obeyed, could not fail to make him and his Subjects great and prosperous;

In

In a Word, to have the *high and lofty One that inhabiteth Eternity*, putting himself at the Head of his *Counsels and Ministry*; and in the most strong and beauteous Images and Similitudes, to encourage and lead him to that just and religious Deportment as would make the MORNING of his Youth, and Commencement of his Reign, like the *light when the Sun riseth*; even *a morning without Clouds*.

This is the divine Plan and Admonition as related by *David* himself, the happy Object of such divine Regard, *He that ruleth over Men, must be just, ruling in the Fear of God, And then, as the Consequence of such an equitable and religious Government, his Morning shall be as the Light when the Sun riseth; even a Morning without Clouds.*

From which Text, I shall endeavour to draw the Portrait and Character of a good Prince; shewing what it is to rule *justly*, and in the FEAR OF GOD, with the Safety and Happiness which must proceed from such Conduct, both to King and People.

And 1st, By *ruling justly over Men*, we may understand a due Execution of the Laws of a Country, and an *equal* Distribution of *Rewards* and *Punishments* to the *Obedient* and *Disobedient*. Under the Government of a good Prince, there is a strict Regard to publick Virtue, which he manifests by his own Example, as well as Edicts. We may perceive in him a ROYAL PATTERN of that Honour and sincerity which he wishes may become a general Practice, and with a remarkable good Nature and Greatness of Mind, he endeavours to procure a popular Affection and Regard to his Courtiers and Servants, as well as himself by discountenancing all *Wickedness in high Places*, and

and introducing *Honesty*, and *Uprightness of Heart* into a wicked and corrupt Generation.

By these Means he removes that obloqui and *Reflection*, upon those that *do ill*; upon *disregarded* and *unmeaning Promises*, which, by whomsoever or wheresoever discovered, become *blots* in the *noblest Escutcheons*, soil the most magnificent Mansions, tarnish the finest Dresses and Equipages, and throw such a *Shade* in great *Quality and Condition* as renders the Piece extremely disagreeable, notwithstanding the *Gilt Frame* it is adorned with. A false and bad Heart is easily seen through the thin Varnish of *civil*, or as they are called *polite Speeches*, and *plausible Appearances*; but when the Equity and Virtues of a GOOD PRINCE, steady to his Friends, and true to his Word, are in their daily View and Observation, such an amiable Conduct becomes the fine *Mode* and Behaviour, the followed *fashionable Dress* of Persons of all States and Conditions; for they will chuse to imitate what in reason and good Sense they are privately charmed with; till publick Virtue and Honour will grow so universal as to resemble *Aaron's precious Ointment*, which *ran down from the Beard* even to the *Skirts of his Cloathing*; from the shining Examples and Precepts of such a serious good Prince, they will begin to think it their *Interest* as well as *Duty* to be honest and virtuous; because it will render them most *acceptable* to him, and that *Falsehood*, *Deceit* and *Injustice* must suffer a *shameful* and *deserved Banishment* from his *Favour* and *Esteem*.

He that *rules justly over Men*, makes himself the great Asylum of the injured and unhappy; The EAR of a just and good Prince is constantly open to the Applications
of

of his distressed People, and the royal *Hand* of Humanity and Compassion is graciously ready to receive their affecting Cases and Petitions. Justice and Mercy blended together in a PRINCE'S MIND will, without any Diminution of the Dignity of the Royal Character, give that becoming Freedom of Address to him, which will comfort the Hearts of his poor afflicted and oppressed Subjects, and encourage them with *Decency, Humility, Propriety*, and a due Regard to Time, Place and high Character, to make their Wants and Requests known to the Royal Fountain of Power and Justice. The COURT of a Prince that *rules justly* bears some Likeness to the divine *Throne of Grace*, where the Miserable have not only *Leave*, but a *kind order* to apply, and is an Imitation of the Goodness of Heaven and Earth's Great King, to whom the Poor cry, and *he heareth them, yea, and saveth them out of all their Trouble.*

But the Character of a Prince *ruling justly*, extends further and my Text is more explicit with Regard to such equitable *rule over men*, by the following Addition to the Caution, *ruling in the Fear of God*, which influences the *whole Conduct* of a King's Reign, and denotes rather the *general Habit of Virtue*, than any *particular Acts* that flow from it. By adding the *Fear of the Lord* to a just Government, it is intimated to us that no Prince can be just to his People, that is not so to his God, and that the Virtues and Practices of *Justice* and *Religion* are closely connected.

The Ruler who *fears God* will *regard Man*, and by this additional clause to his Plan of Government, we may understand a *proper Awe* of the *divine Majesty* of Heaven, as the binding and proper Rule and Measure of that *Justice*;

which

which is one of the noble Characteristicks of a great and good Magistrate,

The Fear of God is, in all Cases, Counsels, Deliberations Expeditions, and amongst all Persons, *the Beginning of Wisdom*, and are only other Words for that religious Principle from which the Knowledge how to govern ourselves and others derives. This *Rule* or *Plan of Conduct* extends to all the Stations and Circumstances of human Life, and will instruct the Prince as well how to govern, as the Subject to obey. To act under the *Fear of God* is to have a *just Sense* of his Power, to be *charmed* by his Mercy, and *influenced* by all his divine Attributes and Perfections; it is to consider ourselves in all Stations, as in the Presence of a Monarch above all Monarchs, who has Power over all; of that God by *whom Kings reign, and Princes decree Justice*; the great *King of Kings, and Lord of Lords*.

'Tis the Sense of their Duty and Dependance upon God, in whose *Favour is Life*, and with whom, without Respect to Persons, are the *Issues of Life and Death*, which will prevail with serious and considerate Princes to become *true Fathers* of their People; for when they know that they stand in the Place of God, the common Parent of Mankind, that those who are *under their Power*; are the *Children* of the *same heavenly Father* as themselves, that he is the over-Ruler and Orderer of all Things, and by his Grace and Providence the Reins of Government have been put into their Hands; they will certainly treat their *People* like their *Children*, as conscious to themselves of the Justice of executing a *Father's* Power properly and equally, and knowing that should *they* be injurious to the God *above them*, by
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being *so* to their Inferiors, they would use his Authority in a Way not suitable to his divine Character, who doth good to all Men, and whose Mercy and Justice are universally dispensed.

A GOOD PRINCE, it has been observed by a *great Writer*, governs according to those Sentiments which are suggested to him by *Religion* or the *Fear of God*, as well as the wisest Councils of human Policy. The beneficent Example and Dictates of the Almighty is the Rule by which a good Prince uses the Power he has given him, and in every Instance of Government, he does the very Thing which he judges God would do, were he visibly and personally to rule over Men. A King so principled, seeks not altogether his *own Will*, but after the Pattern of the *blessed Jesus* the obedient *Son of God*, who with other great Characters, was in the *Kingly Office*, *He seeks the will of him who sent him.*

Thus far does a *true* and *rational Religion* influence a good minded Prince to *rule justly*, and distinguish rightly; for he thinks it necessary to carry the Fears and Hopes of Men, farther than human Laws only can induce them, and to engage their Consciences on the Side of Justice and Equity, which can only be done by convincing them, that besides the Obligations laid on them by the civil Power, or *Ordinance of Man*, they are likewise accountable to a Superior Being, a Supreme Power that cannot be deceived, and who will, in the most exact Proportions, reward the Obedience, and punish the Breach of his Commands.

That *Religion*, or the Fear of God, has been ever deemed an indispensable Ingredient in Government, is a Point which the Wisdom of all Ages have allowed, and has been

confirmed by the universal Practice of all Nations. It is but a grateful and natural Tribute and Honour for Princes to pay their Maker, to be careful that those whom God has made their Subjects, should not cease to be *his* also; which is a Conduct recommended to Princes, from a Consideration of their *own* as well as their *People's Interest*; for as it is not in the Power of the best Rulers to make Men under their Government equally happy, as Poverty and Distress, Losses and Disappointments, some Vexation or other, will at times reach every individual, and be the uncomfortable Companions of Men in the most flourishing and opulent Kingdoms, and under the best and mildest of Governments, It is certain that Religion is a Way opened to general Happiness, to which both Prince and Peasant, high and low, rich and poor, have an equal Admittance, for it is that only which makes all Communities, all Circumstances of Life easy; and in any national or private good Fortune or Calamity, Religion is necessary as well to teach us how to *abound*, as how to *suffer to need*; and for this Reason a great and patriot Author concludes, that a *Prince concerned for the Happiness of his People, and whose Love for them bears a close Connection with their Affection for him, cannot be unconcerned for the Interest of Religion.*

The LAWS OF NATIONS have been often transgressed, and artfully evaded; and sometimes for Want of due Execution, they lose their Force and Vigour, but the *Law of Man*, when enforced by the *Law of God*, is seldom or ever broke through or violated; for when the mind is seasoned with Religion, assisted with divine Grace, and sensible that it owes Obedience to the Laws and *higher Powers*, not only for *Wrath*, but *Conscience Sake*, a regular and legal Behaviour may be justly hoped for and expected.

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We justly boast of Liberty, but without the Sanctions of Religion and Law, an unthinking — and mis-led Multitude, not understanding the *true Sense* and *Meaning* of *Liberty*, like wild and unbridled Horses, would *rush* into every *Battle* of *Clamour* and *Faction*, which are artfully raised by disgusted ambitious and ill-minded Persons; so that *Liberty*, which, under proper Restrictions, is the greatest Blessing, would soon become the Ruin of Kingdoms, and those Vices and Enormities be generally practiced, which have aptly given the Names of LIBERTINES to those who commit them.

It is not only our Happiness that we have a *national Liberty*, but an *established Religion* also; with a *great Sum of Money*, under absolute Monarchy and arbitrary Government, where the Rule over Men is *not just* and *in the Fear of God*, LIBERTY, such as we happily enjoy, is not to be *purchased*; but, Thanks be to God, we may say with the great Citizen and Apostle St. Paul, *we are free born*, and not only so, but under the proper Embargoes of that righteous Gospel which he propagated, the legislative Power of a Country is so religiously administered, as to preserve *Freedom* from *degenerating* into *Licentiousness*.

In a Word, a Nation's Happiness is compleated, and Government made easy both to Prince and People, by the *Admonition* or Plan in my Text being carefully observed and followed; such a Prince will be as ready to give his Assent to any Law for the Publick Good, as his People can be to ask it, and the greatest Pleasure his Crown can give him, will be promoting the Welfare of his Country, and to *reign* in the *Hearts of his People*. This is the bright

Morning, which amongst the beautiful Images and Similitudes of my Text, now joyfully opens to us: The *Light* of which is as the *Sun when it riseth*; and from his Majesty's just *Rule*, we have the greatest Reason to expect, will continue a *Morning* without *Clouds*.

The *Sun* has been aptly called, by a great Writer and Commentator on this Part of Scripture, the SPIRIT of the World, that quickens and enlivens Nature, and without which, like Matter in its primitive State, it would be sluggish and immoveable, nor should we, without its healing Influence, be comforted and supported by Nature's Productions; it is the great and glorious Instrument of divine Providence, to give us the Use, as well as View and Prospect, of Earth's Beauties and Fruits; it is, if I may so speak, the great and masterly Painter of the Great Landskips of the World, of our Fields and Gardens, which it enamels and arrays in beauteous Cloathing, finer than the *Robes of Solomon* in all *his Glory*.

In the *Light* of this great *Body*, he goes on to tell us, all things are severally made to rejoice; that perpetual Spring attends his Course, that every Thing in vegative Life, and as some have thought, in the natural and human, revives at his Approach, puts on a new Face of Youth and Beauty, Winter and Frost sneak behind his gilded Train, and Nature grows deformed, and the World sickens and seems to fade and dye at his Departure.—Now what the *Sun* is to the World, a good Prince is to his People; he is the Life and Soul of the State, his Influence produceth

Beauty

Beauty, Order and Regularity, and so animates every Member, that the whole Community is Harmony and Peace.

This Difference has been observed, The Sun in his Meridian Glory strikes some Parts with too fierce a Fire, and the Field fades under its scorching Heat ; but a just and good Prince, like the *rising Sun*, shines with kinder Rays ; and his Justice being tempered with Love and Mercy, can never be destructive. As these Similitudes set before us the Blessings derived from a just Prince to his People, so do they represent to us the Prosperity of Kingdoms so happily directed. A State is always happy and joyful that is under the Management of a wise Ruler ; its inward Constitution is healthful, and so confirmed in Strength, that it stands secure from outward Dangers.

There is one thing more, and the last I shall mention, which always attends the Government of such a good Prince as I have here described and drawn the Character of from the Plan in my Text, I mean, The Blessing and Protection of Heaven. 'Tis easy for the ALMIGHTY POWER to punish *bad Princes*, in shortening their Days, laying his Hand on them and their People ; it is likewise as easy and more agreeable to the Benignity of his divine Nature to reward *good Princes*, by inspiriting and giving wise and honest Policies and good Judgments to their Councils and Ministries, so that their People thrive and prosper, and both him and them, by God's Favour and Providence, will arrive to that Height of Glory, with which the King of Kings *delights to honour* the Virtuous.

In a Word, as my Text's Admonition to a King is to *rule in the Fear of God*, so we like good Christians as well as good Subjects, are to live up to the Rules and Ordinances of
our

our Religion; permit me then, as this is the Day of the Celebration of the Sacrament, to remind those, whom *the Occasion of his Majesty's Accession* will call to the holy Table of our Lord to *qualify themselves* for their Posts and *Commissions under him*, that they come properly prepared, with Faith and Sincerity to the Altar; that they *walk humbly* with their God to his, ~~this~~ Table of endearing Grace and Mercy, and make their Approaches with a *Fear of him* before their Eyes; that they consider and reflect seriously on the Solemnity of the Ordinance, and the Consequence of a careless and unworthy Performance of so important a Duty.

It is to be hoped that *Spiritual* more than *temporal* Advantages may be their Object in assembling together to partake of those holy and sacred Mysteries of our Church, which by a *customary use of*, and at the same time, private *scoffing* and *ridiculing*, may produce very fatal Effects both to Soul and Body, but fitly prepared for, and worthily received, will *preserve* both unto *everlasting Life*.

I have now gone through my Discourse from this important Scripture, and divine Admonition to *David* in his Morning of Empire, and endeavoured, from that Plan, to set before you the Portrait of a good Prince, *so ruling over Men*, as to procure to himself and them, the Blessing, Happiness and Prosperity, which are the Natural Consequences of Religion and Justice. It is not to be doubted, but in the Course of his PRESENT MAJESTY's Reign, we shall have constantly a THRONE to look up to in these happy Kingdoms for an *original and exact Likeness* of the *Drawing* and Character, which I have attempted in this Discourse. But here I am awed into Silence, from a Sense that *Panegyrick* to great Minds is generally disagreeable, and, however just, has too
much

the Appearance of Flattery to be pleasing, especially to a Prince, who nobly strives to *deserve*, but chuses not to *hear*, the *Praises* which are due to him ; I should otherwise proceed to shew how truly *great* he is, because, in so many Instances, how *truly good*, and what Hopes and Expectations of Happiness we may build from his early Virtues.

I shall, therefore, only add my Prayers, that every one of us in our several Stations and Professions, may nobly strive to vie with each other in *fearing God* and *honouring the King*, in keeping God's holy Will and Commandments, and persevering in dutiful Obedience and Affection to His Majesty's sacred Person and illustrious Family ; that all private and corrupt Views may ever be disappointed, and a Principle of true Patriotism adorn our Senates and Councils, that his Majesty's equitable and religious Government of his People, may be attended with *their* invariable Affections, and that it may please God to give him Health and many happy Days to reign over a free and loyal *nation*

Permit me, to make an Observation or two on a HAPPY EVENT to this Country, since the Delivery of this Discourse, from the Pulpit, *viz.* The Opening of his Majesty's *Morning* of Government, if I may so speak, with the important Conquest of *Belle-Isle* ; this Continuance of the divine Blessing, and of the Success and Glory which have so distinguished our brave Island, and her formidable Fleets and Armies in this just and necessary War, cannot fail, it is to be hoped of bringing our Enemies to such a rational Mind and Christian Resolution, that the further Effusion of Human Blood may cease, and a Peace ensue on such equitable and honourable Terms as becomes GREAT BRITAIN to accept of. THIS VICTORY seems a happy Presage of God's Favour
to

to this Reign, and that his Majesty's *bright Morning*, will proceed to a *glorious Meridian* of Happiness and Prosperity; and when the *Evening* of Age shall come, which, Thanks be to God, is a distant Period, may the *close* of his good Government, like the SUN's *Decline*, be beauteous, after a long and serene Day of Happiness without any *Clouds* of national Distress or Calamity; and at God's Order to pay the common Tribute of Mortality, may the Splendour of an earthly Crown be exchanged for an heavenly and never fading Diadem.



F I N I S.

~~the Author of the~~
~~Supplement to the~~

